

A COLLECTION OF ROYAL WISDOM

His Majesty King Bhumibol Adulyadej has stated his opinion on countless matters over the years. These royal words of wisdom reflect his great sensitivity to the needs of his people and their problems and his down-to-earth approach to problem-solving.

For over 60 years, His Majesty has visited all corners of the country, which has helped him formulate visions for development of the Kingdom.

ON HIS ROYAL MISSION

“The Car waded slowly through the crowd. Not until we reached Wat Benchamabopit could it gain speed. At some point along the way, I heard somebody cry out: ‘Don’t abandon the people!’ And I felt the urge to cry back, ‘If the people never forsake me, how could I forsake them?’” *August 19, 1946*

“I shall reign with righteousness for the happiness and benefit of the Siamese people.” *May 5, 1950*

ON KNOWLEDGE AND MORALITY

“To achieve desired results that are also beneficial and morally just, you need more than just knowledge: You need honesty, sincerity, and justice. Knowledge is like an engine that propels a vehicle. Moral principles are the steering wheel or rudder that leads the vehicle safely in the right direction.” *July 8, 1967*

“Knowledge helps you to understand religion on a broad basis; religion helps you understand knowledge in depth. Therefore knowledge and religion have to go hand in hand; they are both essential to life. Whoever possesses both knowledge and religion shall achieve success in life without fail, because they can analyze everything in detail and rationally.” *December 1, 1963*

“Academic subjects that you are constantly being tested for do not alone account for your survival, and will not create benefit for yourself, for others, or for the country.

Those with knowledge also need other additional qualifications to bring themselves and the nation to survival and prosperity. The necessary qualifications are a tender conscience,

honesty in thought and deed, loyalty to the nation and your patrons, selflessness and not taking advantage of others, sincerity and meaning well to others, generosity as befitting your status and position, and, most importantly, perseverance. Practice doing projects on your own both big and small, simple and complicated, with determination, without sloth, carelessness, or vulgarity." *June 8, 1969*

ON HONESTY

"The prosperity of mankind is the fruit of doing good, of an honest living. Those who can both do good and earn an honest living must possess knowledge and religious morals. The first is necessary in any line of work, while the second is an important factor in terms of behavior. Good work means doing the job correctly and justly, based both on knowledge and morals. He who is able to achieve this will have happiness and success in his life."

July 12, 1979

"Only those who are honest and dedicated can successfully carry out major projects that are truly beneficial." *July 12, 1979*

"To achieve success, prosperity and reputation, graduates already have knowledge as an efficient tool that can be applied immediately. But on top of knowledge as the tool, you need to have a good basis and means of using that tool to achieve beneficial results. The basis that is necessary for everyone is integrity, honesty. Dhamma is one virtue, and the determination to carry out any project to its successful conclusion is another. Those who lack honesty or determination, who are given to slovenly behavior, can never contribute to public well-being. Only those who are honest and determined can carry out important work that is truly beneficial." *July 12, 1979*

ON KNOWLEDGE AND FREEDOM

"The reason I would like everyone to pursue knowledge and establish themselves is so that they can have a prosperous life, with happiness and self reliance as the first step. The next step is to be proud that they can stand on their own." *June 28, 1975*

ON OBJECTIVITY

“When you want to study anything in depth, you have to study it from every conceivable angle, not only in part, or become fixated on a particular aspect. Secondly, what you must also do is consider the subject with an unbiased and unwavering heart. Do not let the dark influence of prejudice misguide you, whether it is prejudice in favor of, or against, the matter, otherwise the knowledge which is gained will not be true knowledge, but knowledge that is a mere illusion, or misleading. It cannot be applied to create benefit with- out incurring negative results.” *June 22, 1981*

“When you have clearly analyzed the issue with a heart that is unbiased, then only will true understanding arise, leading to a just decision and action. You must set your mind to be objective, not allowing any prejudice to prevail. Let your heart be led by truth and justice based on reason and morality.” *October 26, 1989*

ON HOLISTIC EDUCATION

“A holistic education that covers moral etiquette, general subjects and vocational training is an important base to develop the skills of a person so that he can contribute to the prosperity and stability of the country in the future.” *September 20, 1984*

ON TEACHING

“It is absolutely necessary to find effective teaching methods and theories that will enable students to think, understand and become convinced on their own, both in the content and in the theory of their subjects. They should also be able to apply the theories they have learnt with a full understanding of their benefits.” *June 23, 1977*

“Typically, teachers do not retain much wealth, power or influence. But they are rich with morals like honesty, compassion and selflessness which earn the love and respect of their students. Also, they are able to pass on to their students both knowledge and etiquette. This makes the students not just clever but also humble. With respect to one another, they can understand and help each other, enabling public work to be carried on uninterrupted. This kind of benefit brings about more comfort than any wealth or power can.” *November 4, 1975*

ON LEARNING

“Your first step in learning must be learning in depth, doing detailed research into your chosen subject until your understanding is deep, clear, firm, and always progressive. At the same time, as a practitioner who has to use that knowledge to work and solve problems with others, it is necessary to have a broad knowledge base. Broad-based learning should cover all sciences, including all matters related to the country, society, and the people, so that you have sufficient knowledge to understand different problems clearly, and devise solutions and means to use your specific field of study in conjunction with other sciences harmoniously and correctly.” *July 20, 1984*

ON RESPECT

“Do not underestimate your own intellect, as you should not underestimate the intellect of others. To underestimate the intellect of others, and not accept their opinions or knowledge is the reason for work delay, making it necessary to start again and again, often resulting in failure. The wise should realize that the intellect of others who have already thought things through carefully, and applied it successfully in their work, provides us with a good foundation to build upon. To disregard the intellect of others is to waste an opportunity to build on a good, firm foundation, even pulling it down through ignorance. It is necessary to start respecting the intellect of others.”

June 21, 1978

“To carry out your duty in conjunction with others, graduates or academics must not underestimate the knowledge of others, whether they are academics or practitioners. You must use both your knowledge and your expertise to work together with a rational way of thinking, with honesty and justice, free from prejudice, wiles, or selfishness.”

January 9, 1975

“Do not let hubris mislead you to think you or your knowledge are superior to others. It will not help to achieve anything. Success comes only through a combination of causes, of factors. These are in-depth study of a specific science, together with proper application in a shrewd and circumspect manner.” *Date unknown*

ON SCIENCE AND WISDOM

“Science and wisdom cannot be separated: You need to use both. Wisdom does not refer only to intellect or academic skill but also moral intellect, or the ability to judge right from wrong, to be far-sighted, to be almost enlightened to the point of seeing into the future by the light of your wisdom. Wisdom can light your way through the use of reason. Wisdom, when used properly, lets you see the future, because you have seen the past and its conditions. Considering the people’s skills and problems, you can see what the future will hold.” *March 5, 1964*

ON MINDFULNESS

“Being at peace is to know how to make your body and mind still even amidst confusing and alarming situations. Attempts to control your mind and body will lead to mindfulness and clear understanding of rationale, of truth and justice. This is the start of the road to the solution of problems that has no dead end.” *July 16, 1983*

ON HELP

“Assistance should be given in the form of what people really need; that is the best form of support. It is therefore necessary for us, in each instance, to consider what is required and what is necessary, and also to create an understanding with whom we are about to help, so they realize what situation they are in, and what they realistically need in terms of support. Another point is that, in providing assistance, we should keep as a rule of thumb that we will assist people so they can eventually support themselves.” *April 6, 1969*

ON UNITY

“Knowledge and intelligence, and efficient equipment, alone cannot help us create total prosperity and stability for the country. To do so we need one other element, that is unity, or cooperation, so that we can use that knowledge, intellect and equipment to create true prosperity as desired.” *January 14, 1971*

“Unity is mutual understanding.” *March 8, 1972*

“Unity is mutual support and assistance.” *November 19, 1974*

“Unity is how everyone can work for the general benefit, and develop themselves, loving each other, so the country can be at peace and attain rapid development.”
July 3, 1973

“Unity and solidarity are the basic principles in managing major projects, such as work for the country. Unity can be achieved and maintained only if members of the community uphold their moral principles, binding them together. One moral principle is the art of giving; supporting and forgiving each other, giving advice and constructive criticism. Another principle is the art of speech; of speaking words of truth and encouragement, saying what is beneficial, and what will keep the peace and spirit of cooperation. The third principle is to do what benefits others. Whatever you do should be supportive of others and the general public. The fourth principle is consistency; not to try to be superior to others. Should any community be in possession of all these moral principles that community shall indeed prosper in unity.” *April 10, 1982*

“Committing yourself to your work on your own, without taking advantage of others, is a spirit of unity.” *November 9, 1975*

“Unity is helping each other by sacrificing personal gains for the benefit of the whole.”
June 15, 1973

“It seems the word ‘unity’ is rather boring because it is mentioned nearly every time [in royal speeches]. Today I must speak about ‘unity’ again. Unity means that we must all assist one another, cooperate with one another, without too much quarrelling ‘Unity’ or ‘solidarity’ does not mean that if someone says something, others must invariably agree, for in the end, life would have no meaning. There must be some differences. On the other hand, work must be done in harmony. Even though there are some differences, there must be harmony. Without harmony, everything will crumble.”
December 4, 1993

“Everyone must know how to treasure unity; that is, everybody must know how to compromise. Although the solution does not seem to be absolutely ‘right’, that is, even if it does not seem to be theoretically acceptable, it should be used, because if we do not use it, we won’t have anything else to use. Nothing is 100 percent good, but one must use whatever is available; if not, we will never get along.” *December 4, 1991*

ON COOPERATION

“You may see that things are full of conflict. But when lessons are learnt or the wisdom of cooperation is understood, peaceful coexistence can be established, quarrels are settled, and mutual enmity is appeased. The balance of nature is established.”

December 4, 1992

“Nobody can do everything single-handedly. In any venture, there must be others to help think and do what must be done. There are many disadvantages in working alone, especially in doing important work such as the governing of the country. At present, the duty of the King is not to govern the country. We have the government and the bureaucrats whose duty is to run the country. Each one has a duty to perform; but it doesn’t mean that each minds only his own duty exclusively, because if anyone does his own duty but is not aware of the duties of others, nothing will be done properly. All activities are interdependent; they are all interrelated. Therefore, everyone must be conscious of the duties of others and assist one another.” *December 4, 1990*

“If everyone cooperates and works in harmony, the result will be favorable and the problem will undoubtedly be solved. Anything can be achieved if it’s done in concert.”

December 4, 1990

ON DOING GOOD

“Doing “good” depends most importantly on oneself: No one else matters, and there is absolutely no need to concern oneself about, or wait for, others. Once you have put your mind to it, whether anyone else joins up or not, good results will occur. The more you do good, the longer you do good, and the more consistently you do good, the greater the results will be, in an ever expanding circle. Those who have never done “good” because they have never seen the results will begin to see, and follow. The main principle in doing good is then to remain steadfast, not to sway too much with the surrounding conditions which may cause you to despair. When you have committed yourself, then set yourself new visions and values based on rational and truthful analysis. Then put your heart and soul into your actions until you achieve success. In the end, the goodness and prosperity you desire will grow and flourish, and eventually triumph over all negative influences.” *October 20, 1978*

“Benefits or good results cannot come by themselves, but must be slowly created and accumulated. That is why you use the term ‘practice merit making,’ meaning that you need to continuously do good until you achieve fulfillment. Doing good has to start internally by virtuous behavior, maintaining discipline, being honest, industrious, doing your work in a righteous fashion until it is in your nature. The results of doing good, which are the benefits, will be clearly evident within the person first, and will then be reflected to others, giving others the benefit of the good as well.” *July 1, 1974*

“Doing good must begin with oneself; each person must start with virtuous behavior, practicing until it becomes second nature, Then the benefits will follow, to be mirrored to others who will also benefit from the good deeds.” *July 8, 1971*

ON DUTY AND RESPONSIBILITY

“Your responsibilities toward your country are your responsibilities to yourself, because if the country is strong and stable in the future, then it will be a stable country that you live in.” *April 6, 1971*

“Everyone, no matter what his profession, has a joint responsibility that is one and the same: that is, to make himself useful and valuable to the country and society in general. He should carry out his work with commitment, honesty and morality, so that he will achieve happiness and prosperity, and peace for the nation.” *June 26, 1991*

“Everyone in the country has his own duty. And if everyone does his best, working vigorously and honestly, the nation will be secure and steadily progress.”
December 4, 1990

ON STABILITY

“Mutual benefit and stability is dependent upon individual benefit and stability, because the whole is made up of individual parts that make up a society, a nation, a country. Therefore, anyone who wishes the country to prosper should attempt to gain stability in his work, his career, and his status first and foremost.” *November 2, 1985*

“If we use a ‘poor man’ method of administration, without being too dogmatic about theory, but with the spirit of unity in mind — that is, with mutual tolerance — we will have more stability.” *December 4, 1991*

“We have much knowledge. We have high-tech equipment. We must therefore help the rural folk get the full benefit of such technology, as well. The fact that they are poor means they cannot repay you with money to cover investment costs, but they can repay you with kindness and, most importantly, repay you with peace. In that way, the nation can survive.” *January 7, 1980*

ON SOCIAL HARMONY

Society must be orderly, and the people must be aware of their freedom. In addition to knowing rules and freedom, each person must also possess the knowledge of Dhamma. Each must know how to lead a decent and happy life. *August 26, 1976*

ON THE DUTY OF THE MILITARY AND POLICE

“[Soldiers] must act with courage. If it is necessary to fight, to pick up arms, they must do so with intelligence, and they must have a better strategy than to simply shoot their guns. Generals must acknowledge that they must have good knowledge and virtuous behavior, and they must be considerate toward others. They must be kindhearted and responsible. They are senior in rank, senior in position, so they must behave like a senior; they must show that they understand the duties of a good citizen, and they must be able to prove that to both their subordinates and to the public. Only then can they be successful in their duties.” *December 2, 1970*

“To perform one’s duty impeccably is partly about doing exactly as ordered, in the manner of military discipline and tradition. Also, it is about doing good and beneficial deeds even if one is not ordered to do so. You do it because you feel it’s your responsibility. This practice is possible by training your thoughts on ideals and staying focused.” *October 5, 1972*

“True honor and dignity derive from one’s conduct and responsibility.... To make oneself worth one’s position involves three things: First, one must carry out one’s work with determination, responsibility and honesty. Second, one must thoroughly consider all options when making decisions. Third, one must keep in mind that all fields of work are interrelated and depend on one another, and that benefit to all parties can be achieved using intellect and compassion.” *March 22, 1984*

“The important thing is to gain the trust of local people by offering help.... Let them know that people in uniform are not bad guys, not the persons who oppress them, but are humans who understand the people’s living conditions.... Let them see that policemen and other officials are nice people and do not have any privileges; they are not the people’s masters but the people’s friends.” *December 24, 1970*

ON SUCCESS

“Your success has been achieved not only through your own intelligence and abilities, but also through the support of others. Those who have provided direct support include parents and guardians, followed by your teachers. But there are those who have supported you indirectly, whom you might not recognize. They are the entire Thai nation, the people who pay taxes to the government.” *December 26, 1998*

ON DEVELOPMENT AND CHANGE

The process of developing the country should be carried out step-by-step. First of all, we must build the foundation which is the well-being of the majority of the people, using cost-effective and simple measures that are technically appropriate. Once we have a solid foundation, we can then proceed to build higher stages of the economy. But if we aim only at swift economic development without integrating the country and the people into the plan, things will become imbalanced and the result will be complete failure, which is the situation several developed countries now find themselves in. *July 18, 1974*

After working for more than 47 years, the situation of the country is still in a rather bad shape in all areas. The standard of living, law and order, the livelihood of the people, and even the security of the country are not as good as they should be. All this is a cause of worry because it means that even though there have been results. These are still not enough. *December 4, 1993*

ON POLITICS AND CHANGE

it is uncertain if destroying what already exists to make way for new things will always bring good results, because older all things to be demolished. There must be some good ones. Besides, there is no guarantee that the new things will be as good as claimed. Having given this some thought, I believe creative changes should be made in a gentle manner, putting into consideration knowledge, thoughtfulness and reason. All parties should be allowed to cooperate, correct, what should be corrected, promote what should be promoted, and create new things that fulfill aspirations. *August 17, 1972*

In the process of abolishing old things to create new things, some good things may be destroyed and the allotment may be stalled. *August 18, 1972*

ON GOVERNANCE

Governing is not oppression. Governing is managing in a way that encourages everyone to live, not disturb others and support one another instead. This requires proper governing. *August 26, 1976*

We have a country to take good care of. We must take care of our country. The way we do our houses. We do not damage them, because, if we did, water would leak when it rains, and during the day, our heads would get burnt by the sun. Therefore, those who take an oath to use their knowledge to protect the country are also protecting their own heads. *August 26, 1976*

ON LAW

The law is meant to sustain peace, not to compound the people. If the law is used to compound people, that's dictatorship. It then becomes a tool for the minority controlled the majority. *June 27, 1973*

All law experts have the responsibility to study other sciences as well. This will give them broad-based knowledge that will help them to clearly understand the feelings, needs, and the situations of fellow human beings. By harmoniously integrating the law with other sciences and human lives, we can make, analyze, interpret and enforce the law in a way that perfectly upholds the justice and security of human society.

July 2, 1984

If the law could not be enforced, then it's as if there was no law. Even worse is when people, bright people, who know the law, exploit the law to take advantage of those not know as much. By the way, the expression "everybody must know the law" is untrue and impossible. It's the fault of the government, which has the responsibility to make the law known to the public. It's also the fault of law experts who fail to make laws that suit the situation. We should pay attention to the group of people to whom the law will apply and who will benefit from it: Humans. *February 4, 1971*

ONLAW AND LAND RIGHTS

Sometimes academic knowledge cannot be applied in local situations, like in the case of land. We cannot use the law to control those people because it's our own fault. The government could not reach out to people in remote areas, that's why they are not aware of the law. The law enforcers are more to blame than the people. Therefore, we must find a way to enforce the law in accordance with nature. Take forest reserves, for example. The government earmarked the forests, despite the fact that there are already people living in them. We employ the forest reserve law on the people who live in the originally unreserved forests. We just mark the maps and certainly the forests become reserve areas. That's rather odd. Legally speaking, these villagers are violating the law, which was legitimately made. But realistically speaking, who are the violators of the law? It's those who marked the maps. Because the forest dwelling people were there before the designation. They have human rights. It's a case of the government violating the people, not the people violating the law. *June 27, 1973*

ON APPROPRIATE TECHNOLOGY

The majority of our people earn their living from agriculture and labor. Employing large-scale technology in these major fields will cause problems, such as excessive investment and the serious unemployment. *October 18, 1980*

Heavy development of advanced and more efficient machinery creates joblessness because people are robbed of their jobs by machines. Therefore, we should think of pools and plans that are easy and practical, making the most of the energy and other resources available in our country. Such plans may not look glamorous or modern and give not as much in terms of yield, yet the produced would be enough for consumption. More than that, most people will have jobs and be able to earn a decent living. They wish for. *October 18, 1975*

ON WORK ETHICS

Being of service brings about success and security to oneself as well as to one's work and one's country. To do such surveys, first of all, one must hold onto morals, honesty, reason and the determination to develop. Second, one must do honest work with sincerity and put emphasis on the purpose of the work, not on personal bias or self-interest. Third, one must be determined to carry out the work until it is finished. Fourth, one must strictly use one's knowledge in conjunction with reason when working and dealing with problems. And, most importantly, one must keep in mind that one must coordinate one's work with those of others. *February 19, 1984*

There are three work disciplines: first, one must be determined and serious to finish the work with a clear conscience and focus on the interests of the work. Second, one must thoroughly study the purpose and scope of one's work as well as everything it is related to, so that one can correctly design the working process and make good use of one's knowledge. Third, one must make it clear that the contribution of each individual is part of the work as a whole and that all fields of work are related and dependent on one another. *March 31, 1984*

(There are) five working morals that enable a person to succeed. The first one is the right faith, which is faith derived from the and unbiased consideration. The second moral is strong and constant perservance to get rid of weakness and create strength. The third is consciousness, never let carelessness ruining the work. The fourth thing is that firm mind and an organized thought process that allows concentration on the work. The fifth is inside or complete understanding of the work as well as how to properly manage it. *December 13, 1979*

ON MEDIA

If society as a whole cannot survive, nor can individuals, unless they are real escapees. However, in the end such people always find themselves in difficult situations. I therefore appeal to all members of the press to use thorough consideration before presenting news and articles, and to do that in a constructive manner, in a way that encourages society's solidarity and progress. May your thoughts be thorough and governed with good sense, and not just follow orders blindly. May you be blessed with the strength to fight against threats to society and perform your duty with integrity. May you be blessed with the will to stand against evil and groundless rumors. This is a service to society and at the same time a guarantee that you will have a country with law and discipline to live in. *July 25, 1972*

ON DEMOCRACY

I don't wish to see anybody succumb to anybody else. I am for democracy. But we must create a genuine and appropriate democracy. Democracy without wisdom will turn into chaos. And that chaos will develop into anarchy. We must respect the dignity of humans, the dignity of individuals. We should think of how to promote people's dignity.

December 15, 1970

ON POLITICS

In textbooks on governing and those on issues concerning national establishment, it is often said that a country normally consists of rival parties. In the case of Thailand, however, all the existing parties should put their heads together, so that things can be carried out without damage. *December 4, 1984*

ON FLEXIBILITY AND ADAPTATION

A person must not stick too much to textbooks and theories. One must try to adjust one's knowledge in accordance with the situation and be able to harmonize it with other related fields. Following a theory blindly without considering its relevance to the work, the problem and the situation will lead to disaster. The right way is to carry out what could be done immediately. Try to figure out how to solve the emerging problem. The theory that has been adjusted to suit the situation will help solve the problem in no time. *July 18, 1975*

Sometimes regulations must be flexible. *December 4, 1990*

ON THE ECONOMY

The figures may seem to indicate good prospects, but if we are not careful about the basic needs of the people, there is no way to prosperity. *December 4, 1993*

ON ROYAL OPENNESS

Some people say that a royal project cannot be touched. This is a mistaken view, or of you that is not quite right. If a royal project cannot be commented on, Thailand cannot develop. A royal project is a royal opinion. If a royal opinion cannot be touched, it would mean that Thailand cannot progress. *December 4, 1993*

ON INVESTMENT

If we want the people to be prosperous, we have to invest in development projects, which will involve budgets of hundreds or thousands of millions of Baht. However, if the project is a good one, the people will very soon benefit from it. *December 4, 1991*

ON CONFLICT RESOLUTION

The matter must be well thought out in detail so that one will be able to see clearly the pros and cons of what can be done (towards the mutual benefit of conflicting parties). *December 4, 1990*

Anything can be changed, but we should not quarrel to the point of hitting each other on the head, resulting in bloodshed. Everything has life, and Thailand is a living country. Any regulation is subject to modification and if the change is done through intellectual talk, all the problems will be solved. But any change or modification must not be considered absolutely final. When the conditions become unfavorable, a change is warranted, though not through violent quarrels, lest the country suffer irreparable damage resulting in Thailand retrograding to the status of a backward country.

December 4, 1991

ON MODERATION

Everyone knows that, in each life, there are moments of happiness as well as moments of sorrow. This also applies to the life of a nation: sometimes there is happiness; sometimes there is sorrow. Let it not, however, be excessive. Even too much happiness can have a negative effect on one's well-being. On the other hand, with too much sorrow, life can become unbearable: one becomes discouraged and may succumb to it in the end. *December 4, 1994*

ON SELF-SUFFICIENCY

I have repeatedly said that, striving to become a "Tiger" is not our main concern. What's important for us is to have a decent standard of living and sufficient food to eat, as well as to maintain a self-sufficient economy. The key word, "sufficient", implies that one should aim at becoming self-reliant. But to various economists, this line of thinking is considered obsolete, because every economy needs to carry out trading activities under a market economy, not a self-sufficient economy – it is not attractive.

However, Thailand is very fortunate and blessed because we can produce enough to feed our people. Assuming that we can substitute the current market economy with a self sufficient economy, if not entirely, or by half, then at least one fourth, we will be sustained. *December 4, 1997*

Doing only one fourth of the self-sufficient economy doesn't mean one fourth of the country's land area, but one fourth of our own actions. It is not possible to do a complete self-sufficient economy. It would be going back to the Stone Age when people lived in caves. Self-sufficiency, means "por mee, por kin" (enough to have, enough to eat= having a moderate and reasonable standard of living). "Por piang" (sufficiency) means knowing what is enough. If we are moderate in our wants, we will have little greed, which means we will exploit others less. If every a country has this idea - that is, moderation, not driven to extremes, and no greed - then people can live in peace. One can still enjoy luxuries but only when one does not exploit others. That is, one must live in moderation, according to one's conditions. Therefore sufficiency means being moderate and reasonable. *December 4, 1998*

ON RURAL DEVELOPMENT

"Development must be carried out in accordance with both the geographical landscape and the sociological landscape. The sociological landscape is the people's thinking, which cannot be forced to change. We should give advice instead of trying to alter their thoughts to suit our own. Once we get involved, we should look into their needs and give them clear explanations. With this approach, the development plan would bring great benefit." *June 13, 1969*

ON AGRICULTURE

"Since time immemorial, our economy has depended on agriculture. National income, which is used for various aspects of development, comes mostly from the agricultural sector. So we could say that national development relies heavily on development of agriculture and that the progress of all parties can be attributed to our agricultural success." *July 9, 1964*

"In a person's life, one must assemble, use and call for all sorts of knowledge. Agriculture, as well, requires the knowledge of every field. When a crop is planted, watered and grown, it must be sold to consumers. That involves marketing and economics.

We must help planters in setting up mutual assets so that they have access to farming machinery and will be able to develop better cultivation procedures. This could be done with the use of cooperative principles and economics. Some might think agriculture concerns only crop cultivation, not knowing that agriculture involves every kind of knowledge, from planting to sales and management of income. Agriculture is therefore a very comprehensive and honorable field.” *February 6, 1971*

“It’s unnecessary to focus on getting the maximum yield, because that requires too much cost and deteriorates the soil quality. Instead, we should study the situation of the market and control the prices of farm products, so that the general public won’t be adversely affected.” *From “His Majesty King Bhumibol Adulyadej and His Development Work”, 1987*

ON RICE BANKS

“There are places where people suffer rice shortages. So an amount of rice was given to each village as its mutual stock from which the villagers could borrow. Later, when the villagers have more money or are able to grow their own rice, they will have to return the rice they borrowed plus interest. The common rice stock will help the people to understand the importance of saving and how to live and cooperate with one another.” *June 20, 1968*

ON COW-BUFFALO BANKS

“The cow-buffalo bank is a systematic collection of listed cows and buffaloes that can be lent [to farmers] for agricultural use. The cow-buffalo bank is a new and necessary idea for the modern world, which relies mostly on farm machines. When fuel prices get higher and the use of such machines is stalled, people are forced to return to the labor of these animals, only to find that it poses even more problems—the farmers cannot afford to buy cows and buffaloes for their farm work.” *May 14, 1980*

ON FISHERY DEVELOPMENT

“Fishery resources must be properly managed. The importance is not on releasing the fish or raising them, but the management of fishing that actually benefits the people.” *February 3, 1984*

ON COOPERATIVES

“The cooperative is a method—the best method, I think—for farmers to safely build up a nest egg.... It’s a grouping that enables members to enjoy more prosperous lives, which is why it is very important.” *May 11, 1978*

“To solve the problem of high rice prices, consumers must group together and deal directly with the producers or the rice mills.” *March 6, 1978*

ON LAND PROBLEMS

“To perform one’s duty impeccably is partly about doing exactly as ordered, in the manner of military discipline and tradition. Also, it is about doing good and beneficial deeds even if one is not ordered to do so. You do it because you feel it’s your responsibility. This practice is possible by training your thoughts on ideals and staying focused.” From “His Majesty King *Bhumibol Adulyadej and His Development Work*”, 1987

ON FOREST CONSERVATION

“There are three things in forests: firewood, fruit and wood for building houses. People—both highlanders and lowlanders—have knowledge about these things. They’ve been working for generations and have done it well. They’re clever and know where to grow crops and where the trees should be kept. The damage was done by those who did not possess this knowledge—those who have long been away from farming. They’ve lived with modern comforts for so long they forgot that life is possible if they do proper agriculture.” *February 26, 1981*

ON WATER AND MANAGEMENT

Thailand can attain real prosperity if we can solve this single vital problem of water supply. *December 4, 1993*

Basically, there should be enough water for consumption as well as for agriculture. It’s a necessity of life. If there is water, people survive. If there is no water, people do not survive. Without electricity, people survive stop. However, if there is electricity but no water, people cannot survive. *March 17, 1986*

If we think only short-term, we will have two encounter both the danger of flooding and the danger of drawing; the situation we are facing at present. That is why we have to think carefully. *December 4, 1993*

We must use the wrath of nature as a teacher: If it had been possible to conserve this (flood) water somewhere instead of getting rid of it by throwing it into the sea. There would be enough water for plantations when the rain stops. *December 4, 1993*

If we can find a way to keep the (flood) water in reserve and to use it when it's needed, it will be a double boon. If we implement the project to prevent disaster, we would, at the same time, create a way to increase productivity even more. *December 4, 1990*

The major cause of flooding is building our houses on wetlands. My point is that humans have changed nature so much it has become completely different from what it used to be. *December 4, 1983*

ON RATIONALITY

"In the past, this country suffered 'hot' wars. There have been struggles, and a process of cooling down has taken place. When reason began to prevail, the situation cooled down. The past situation has proved that nothing good can emerge from violence. Violence and fire can only scorch and burn. But too much cold creates inactivity, and nothing can be done. Excessive cold can also kill. Therefore, one must act sensibly." *December 4, 1992*

"If we think carefully, comprehensively and thoroughly, we will be able to lead our country to prosperity and security. And every venture will add up to better income, stability and wealth for the nation." *December 4, 1990*

ON HILLTRIBES

As for the hill tribe projects. One of the reasons for doing it is humanitarian. I want to see people who live in remote areas become educated and have good livelihoods. Another reason, a big problem with everybody should help to solve, is the drug problem. If we could encourage tribe villages to grow more viable crops they would quit growing opium. Also, as we know there slash and burn farming could lead our country to disaster. If we help them, we maintain the well-being and safety of the entire country. This is because if these projects succeed, enabling the hill tribe people to settle down, enjoy relatively good livelihoods and support the forests and soil conservation policies, the resulting benefits will be long lasting. *His Majesty King Bhumibol Adulyadej and His Development Work", 1987*